

ATTITUDE OF EDUCATED GIRLS

TOWARDS

MARRIAGE

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CHAPTER - I

INTRODUCTION

" Marriage, as an institution, is a device for the expression and development of love. Marriage is not a mere convention, but an implicit condition of human society. Though its ideals have changed, it seems to be a permanent form of human association. It is an adjustment between the biological purposes of Nature and the sociological purposes of man ", says Dr. Radhakrishnan.

Marriage to remain happy and to fulfil its social purpose, should be based on love - A love not romantic, but something more intimate, affectionate and realistic. The essence of a good marriage is respect for each other's personality, combined with a deep intimacy, physical, mental and spiritual, based on serious love.

Kant's definition of marriage as : " the tying together of two persons of different sex to a lifelong reciprocal possession of their sexual qualities " is not proper. If it were true, marriage would be dissolved with the coming of sexual frigidity. Though it is true that the basic urges of human nature must be fulfilled, they should be guided by mind and heart, intelligence and imagination. We do admit that biologically, the failure to satisfy the sex urge leads to nervous instability, and psychologically it results in emptiness and misanthropy and yet we feel that marriage is more a social charter for establishment of a legitimate family than a licence for sexual intercourse.

The aim of marriage is not mere stock-breeding. Apart from the biological side, there is the need for comradeship, which marriage supplies - friends with whom one can share higher innermost thoughts and feelings and thus deepen one's individuality. Marriage is something more serious than the pleasure of two people in each other's company; it is an institution which through the fact that it gives rise to children, forms part of the intimate texture of society, and has an importance exceeding far beyond the personal feelings of the husband and the wife.

The function of marriage is thus two-fold :-

1. To regulate and stabilise the sex relations.
2. To establish in a socially approved way, the family as (i) a procreation and usually as (ii) a maintenance unit.

Thus, the biological, the racial, the social and the human elements are the foundations on which the institution of marriage is built up.

Primitive marriage was based on the subjugation of woman, and its durability rested on economic necessity. It was based on his ownership of her as a worker. With the development of a more settled life, and the accumulation of possessions, the desire to perpetuate ownership through legitimate heirs, gave additional support to the institution of marriage. Soon, with the growth of civilization, the recognition of the wife as a person, not merely as a slave labourer or propagating animal, arose with far-reaching effects on marriage.

The Hindu ideal of marriage is essentially a fellowship between a man and a woman. Its main aim is the enrichment of the personality of husband and wife, through the fulfilment of their needs for a permanent comradeship, in which each may supplement the life of the other and both may achieve completeness. The married couple as persons are a mutual creation. As Tennyson says :

" Either sex alone is half itself, and in true marriage lies nor equal nor unequal; Each fulfils defect in each and always thought in thought, purpose in purpose, will in will, they grow."

In our country, in the Vedic period, within the framework of the patriarchal society, the position of woman was high, with social freedom of movement and also in the choice of the husband. In the matter of education, the daughter was not distinguished from the son. Marriage were entered into when girls were mature. The Gandharva form of marriage also was practised in which one's choice played an important part.

From the post-vedic period onwards, till recently, the position of woman had been one of subordination - social and legal. According to the Hindu sages there are eight forms of marriage, wherein the consent of the girl is not necessary, except in Gandharva and Swayamvara forms of marriage, which were restricted to the Kshtriya community. All the other forms of marriages were religiously sanctioned marriages. The idea behind them was the gift of the daughter by the father to a selected person.

In other words, it meant the transfer of his domination over his daughter to that of another person selected and thought worthy of by the father.

The scope of selection was narrowed down not only by giving religious sanction to the marriage but also by reducing the age at which marriage should take place. Ill-assorted and child marriages became a normal phenomenon. Freedom of movement for the woman became more and more restricted and she had to live in purdah. The ideal of " Pativrata " demanded one-sided fidelity from the woman, without imposing a counter-obligation on the part of the male. The position of woman was thus humiliating, contributing to the increasing subjugation of the Indian woman. Adjustment was nothing but reconciliation of her status in the family and society. With the emergence of the custom of Sati, the oppression of the Indian woman reached its climax.

Woman was considered a non-entity, a slave. She had no dreams, no desires, no likes or dislikes of her own. She had no personality of her own. The feudal society based on village economy, caste, joint family and the authoritarian ideology, was incapable of providing room for the liberation of woman. A new society based on new socio-economic relations and a new liberal democratic ideology was necessary for making woman conscious of her subjection and for the growth of woman's freedom movement and for realisation of her real role in society and in human life.

The spread of Western education resulted in the emergence of such an enlightenment and ideology. The enlightened Indians

imbibed ideas like those of equality, progress, liberty and nationality. Western education impressed upon them the necessity to improve the social institutions on a more rational basis, and the position of women to one of equality to men. As Ranade remarked : It was wrong to revive old institutions if they were unable to meet to new social demands. Without going into all the detailed efforts made for the emancipation of women, we may conclude by saying that the Social Reform Movement recognised woman as a personality and struggled to create a mental climate for equal opportunities for woman in various fields of social life. The new economic and intellectual forces brought about a steady transformation of social institutions. Old conceptions underwent a steady change. Under the impetus of new ideas, changes were brought in social relations, including the spheres of marriage and family - the two important institutions which affect the life of woman. The change was accelerated after independence after ~~independence~~ with the rapid transformation of life all round.

Women's education has changed the entire face of Indian society and transformed the Indian family in particular. The modern Indian woman differs from the old one in her outlook towards her rights and duties. More and more girls now consider self-respect and the development of personality as necessary goals in life. There is a new value attached to and a changing attitude towards marriage.

The purely biological consideration for marriage is not ~~important for them~~, as is the psychological consideration. Marriage is necessary not so much as for securing a social status.

nor for economic security, as for the enhancement of personality through mutual love between man and woman and common objectives in life.

Marriage is important also from the point of view of personality adjustment. When two persons, as diverse as a man and a woman live in so close an intimacy, conflict is inevitable; but conflict does not mean the end of happiness. It rather makes one more fully aware of adjustment. The difficulties of life, do not end but begin with marriage. It takes two to make marriage a success but one can make it a failure. It is a partnership in which infinite patience is called for. Happiness in marriage requires self-abandonment, endless tolerance, understanding and sharing of interests. Thus happy marital relations depend on personality adjustment.

It is again important to have a healthy and balanced outlook to sex, family planning and children. In India sexual life has been sanctified and divinised to a greater extent than in any other part of the world. The Hindu legislators never felt that anything natural could be offensively obscene. The natural sex urge should be guided by brain and heart and then one can have love which is neither mystic adoration nor animal indulgence. The Hindu view looks upon sex life as sacred, whereas the Christian idea indicates that there is something unclean about normal sex life. The Hindu view emphasises the point that if we do violence to the natural forces, they will sooner or later seek their revenge. Sex is not a disease, or a perversion but a natural urge. A broader conception of sex help the present generation to cultivate

a healthier attitude towards sex.

Marriage brings in the closest life-long contact between husband and wife. It is therefore, inevitably linked with a careful, long-term planning for a life-journey. The family relations are important and so also is a careful family planning. Children strengthen the mutual attachment between husband and wife and ensure stability of the family. And yet, under the strain of the present socio-economic conditions, a careful family planning and birth-control are necessary.

The marriage relation is regarded normally as permanent and yet the dogma of the indissolubility of marriage cannot be final. Deviation from it should occur in genuine cases of distress and misery. Herein lies the necessity and propriety of divorce. Even Kautilya had recommended divorce in cases of mutual hatred, bad character, high treason, desertion of wife for long etc. It is still a question whether increased divorce facilities can add to the human happiness.

The most important consideration for marriage, choice of partner, marital relations, family planning, divorce - all these are important questions at the moment, when our girls are getting all facilities for higher education and equal rights in all spheres of life. This change in their status is bound to affect their ideology, their attitude to marriage and family life.

The influence of Western culture and education has not penetrated far enough to change the basic outlook in Hindu society regarding marriage but the ferment of ideas has already begun to

take place. In the new upsurge of democracy, the woman clamours for her rightful place in society.

Moreover for various reasons, which we need not discuss in this paper, the hold of religion has been loosening with the result that the forces which could reconcile woman to her status in family and society are no longer in operation. The inevitable result is a conflict which sometimes comes on the surface but more often is confined to the subliminal regions of the mind. This has undoubtedly a degenerating influence on the healthy development of personality.

The Indian Society has so far not taken any drastic steps to improve the state of affairs. There has, of course, been an attempt through the amended Hindu Code Bill to give some relief to the much oppressed plight of women in our society but much of the rights so laudably guaranteed by the constitution, remain yet a reality on paper.

In this investigation an attempt has been made to ascertain the direction of thinking and attitude of young educated girls towards marriage and study the psychological reasons for the changes that are taking place in their thoughts and attitudes. It is believed that if we can develop an insight into the basic psychological factors which shape the ideas and attitudes of these young persons and if the persons concerned get an intelligent grasp of the factors responsible for this change, it will contribute to an easy transition, avoid family and social disharmony and result in a happy relationship in the family and satisfaction of the individual.

CHAPTER II

PROBLEM, PLAN AND PROCEDURE

(i) Statement of the problem :

" Attitude of Educated Girls Towards Marriage."

(ii) Meaning of the Problem :-

Briefly stated, the present investigation intends to ascertain the direction of thinking and the attitude of young educated girls towards marriage and study the psychological factors responsible for bringing about change in their attitude.

(iii) Delimitation of the Problem :-

This investigation has been confined to girls who are at present studying/working in various colleges/schools at Raipur, Jabalpur, Saugor and Gwalior. It was not possible to send the questionnaire of all girls studying in all colleges in Madhya Pradesh, due to the following reasons :-

(a) The delicate nature of the problem.

(b) Limited time at the disposal of the investigator.

(c) Girls studying in colleges at Jabalpur, Saugor and Gwalior, could easily be available in the NCC Camp at Indore which the investigator attended in the capacity of a NCC Officer.

(iv) Aspects of marriage taken up for the present investigation :-

(1) Consideration for Marriage

- (ii) Marriageable age
- (iii) Difference in age between husband and wife
- (iv) Choice of Husband - (a) Mode (b) Important factors.
- (v) Ceremonial form of marriage
- (vi) Functions of Woman
- (vii) Marital Relations
- (viii) Type of family
- (ix) Sex and family planning
- (x) Divorce

These aspects of marriage are considered from the educational and psychological point of view.

Plan :- The outline of the problem is as follows :-

Chapter I :- Introduction - importance and necessity of marriage in human life - Evolution of marriage institution - History of the subjugation of woman and emancipation in India - Present position.

Chapter II :- Statement of the problem, its meaning and delimitation, the plan, procedure and the sample.

Chapter III :- Connection of each item in the questionnaire with the problem at hand.

Chapter IV :- Analysis and interpretation of data collected on various aspects of marriage.

Chapter V :- Main conclusions

Chapter VI :- Suggestions for further research.

Bibliography and Questionnaire.

Procedure :- Questionnaire inquiry method has been used for the purpose of collection of data in the present investigation. It is true that interview would have been a better and more suitable method for this problem but it was not possible to interview all the girls as it is time consuming and expensive.

In the questionnaire itself, certain precautions were taken. The girls were not required to write their names. They were requested to be free and frank in answering all the items in the questionnaire, and anonymity helped them to be frank in their answers. They were also assured that their answers would be kept strictly confidential and would be used only for research analysis and for no other purpose. This assurance was necessary in view of the extremely delicate and personal nature of ^{the} problem.

Tactful and projective techniques were used in framing certain questions. The girls were contacted personally by the investigator in their colleges/schools and in the NCC Annual Training Camp at Indore. The questionnaires were not sent by post but delivered by hand to all the girls and the purpose was explained to them personally by the investigator. This personal contact and request facilitated the bringing forth and of frank reply and free suggestions from the girls.

SAMPLE :-

The sample consisted of 250 girls studying/working in various colleges at Raipur, Jabalpur, Sagar and Gwalior. Out

of these 25 are working in educational institutions either as teachers or as lecturers,

Age :-

Girls between 18 and 30 years of age are included in this investigation.

Education:-

The minimum educational qualifications of girls in the present work is Matric and the maximum is M.A./M.Sc.

A University degree is, of course, not the only criterion of being educated in the broadest sense of the term "education," but it was preferred mainly because it is otherwise difficult to find out how far a person is educated. It may not be the only accurate criterion but is certainly the most practical one.

The sample is thus based on purposive selection of girls above 18 years of age and studying/working in colleges/schools.

Out of the 250 questionnaires issued to the girls, 25 were not returned at all and 25 were returned almost blank the only answer written being : " I do not want to marry and hence there is no need to answer the questions on various aspects of marriage ."

Thus only 200 questionnaires were returned duly and completely filled in.

TABLE No. 1Detailed Description of the Sample

Srl No.	Institution in which studying/ working	Frequency	
		Students	Teachers/ Lecturers
1.	Government Girls Degree College Raipur	33	4
2.	New Arts College, Raipur	15	-
3.	Chhattisgarh College, Raipur	3	-
4.	Government College of Science Raipur	4	-
5.	Government Post-Graduate Basic Training College, Raipur	18	4
6.	Government Girls Multipurpose Higher Secondary School, Raipur	-	15
7.	University Teaching Department, Bilaspur	16	1
8.	M.H. College of Home Science, Jabalpur	59	-
9.	Mankunwar Bai Arts College, Jabalpur	11	-
10.	St Aloysius College, Jabalpur	1	-
11.	Kamla Raja Degree College for Girls, Gwalior	15	1
TOTAL:		175	25
		= 200	

CHAPTER IIIPreparation of the Questionnaire

The Questionnaire prepared for collecting data in the present investigation consists of thirty-one (31) questions on different aspects of marriage. The following table illustrates the number of questions and the information sought :-

TABLE No. 2

Srl. No.	Aspects of Marriage	No. of Questions
1.	Considerations of marriage	4
2.	Marriageable age	5
3.	Difference in age between husband & wife	6, 17
4.	Choice of Husband :	
	(a) Mode	7, 17
	(b) Important factors	1, 9, 10, 13, 14, 15, 16
5.	Ceremonial form of marriage	8
6.	Functions of Woman	11, 18, 19, 20
7.	CO-education	12
8.	Marital Relations	21, 22
9.	Type of family	2, 23
10.	Sex and Family Planning	24, 25, 26, 27, 28, 29
11.	Divorce	30
12.	Any other comment on Marriage	31

1. Considerations for Marriage :-

One Question (No. 4) is asked to find out the most important

consideration for marriage in the opinion of the educated girls. Four considerations suggested by the investigator are (a) Biological (b) Social (c) Economic (d) Psychological. Choice is also given to suggest any other consideration not included in the above list. One's view regarding the important consideration for marriage, affects the marital relations and consequently happiness.

2. Marriageable Age :- One question (No.5) is asked to find out the desirable age of marriage and whether early or late marriages are preferred by the educated girls.

3. Difference in Age :- Question No.6 has been asked to find out whether the educated girls prefer an elderly husband or one who is just old enough to guide her but young enough to share her emotional experiences.

4. Choice of Husband :

(a) Mode : Question No.7 is asked to find out the mode of selection of the life-mate preferred by the educated girls. It is necessary to know whether they desire to have a husband of their choice or at least with their consent. Question No. 17 is included with the purpose to find out the emotional stability of the girls in the matter of marrying a person of their choice under adverse circumstances.

(b) Important factors : Seven questions have been asked to ascertain the important factors in choosing a husband. These included Age, Education, Job, Family Status, Wealth, Handsomeness, Complexion, Character, Health, Love, Economic Status Temperament, Caste, Religion and Nationality. It is also necessary

to find out the occupations they would prefer the husbands to take.

5. Ceremonial Form of Marriage :

One question (No.9) is asked to know the type of ~~marx~~ marriage preferred by the educated girls of today - the traditional or reform religious style or civil marriage. This would reveal whether they attach sanctity to marriage or not.

6. Functions of Woman :

Four questions (No.11,18,19,20) are asked to know their view on the important function of woman. This is necessitated by the growing sense of individuality resulting from the democratic ideology of the present age. Do the girls want to make better and happier homes or develop their own talents only or render service to society at the cost of their homes ? These are important questions which affect the married life.

7. Co-education : Is co-education necessary at all levels keeping in view the desire of the educated girls to have husband of their choice ? Question No.12 is asked with this purpose of the necessity of better understanding between girls and boys.

8. Marital Relations :

Two questions (No.21 and 22) are asked to find out the extent to which the educated girls can make adjustment in cases of conflict in the family. Do they want to dominate over or be dominated by the husband ? The entire happiness of marriage depends on mutual adjustment.

9. Type of family :- It is necessary to know whether the educated young girls prefer a single or joint family with their ideas of freedom of movement in the society and of their own rights, and also ^{whether} the type of family of their parents has influenced their view on that of their husbands.

10. Sex and Family Planning :- What is their outlook to sex ? Do they have an adequate knowledge of sex matters ? Do they feel it to be necessary ? Do they desire children ? How will they do family planning ? Six questions have been asked to ascertain their views on these vital sex matters, on which depend much of the happiness in marriage.

11. Divorce : Should marriage be a permanent tie which is indissoluble ? or Should it be dissolved under genuinely adverse conditions ? Question No.30 is asked to know the views of the girls on the propriety of divorce.

12. Question No.31 is asked to know any other comments on marriage by the girls. They are free to suggest other points which may not have been included in this questionnaire.

CHAPTER IV

ANALYSIS OF RESPONSES AND THEIR INTERPRETATION

SECTION - I

Considerations for Marriage

" In case you want to marry, which^{is} the most important consideration for you ?"

At times people say : It is "Nature's Intention". Perhaps by 'Nature' they imply the natural mating instinct in living beings. There are certain marriages which remain at the biological level. They are cases not of love, but of sexuality or animal desire, cold and calculating. Sorrow at the death of a partner means more regret for a lost habit than a lost person. If marriage is regarded only as a biological necessity and convenience, it becomes a utilitarian institution of limited purpose.

Marriage is the easy, but not the only, way by which we can merge our natural instinct with the spirit to form a higher union. Married life can be undertaken not for the sake of natural passion alone; it has for its aim human fulfillment, the development of personality, through love which is an enduring bond. Marriage is the union of two independent and equal persons, striving through mutual relationship to attain a self-development which ^{neither} ~~neither~~ could achieve in isolation.

Marriage may also be undertaken by the desire for

riches and social position. The present tendency is towards greater individual freedom. With the increasing industrialisation and the liberal, democratic education, women are becoming economically independent. Is it necessary then for such women to marry? Is marriage necessitated by economic security or by biological necessity? Or is there any psychological consideration behind marriage?

Men, who are responsible for many of the views about women, have indulged in fantastic stories about their nature - the mystery, glamour and instability of women. Let us see what the girls themselves feel about the necessity of marriage.

TABLE No. 3

Marriage is Necessary	Score	Percentage
Because:-		
1. It is a Biological necessity	35	17.5%
2. It ensures Respectable Social position	64	32%
3. It ensures Economic Security	6	3%
4. It gives goal and purpose to life	95	47.5%
TOTAL :		200

There are certain marriages which remain at the biological level. But since human being is a social and rational animal, the fulfilment of the biological purpose cannot be the aim in human marriage. It is true that Nature did not create marriage because it will ensure a respect...

man and woman to stand apart and away from one ~~and~~ another, because, otherwise her purpose, which is reproduction, cannot be fulfilled and yet this purpose can be achieved on a higher level. Married life can be undertaken not for the sake of the natural passion alone but for the sake of the richness and satisfaction of the spirit. This is how a very small section of the educated girls - only 17.5% - feel that marriage is a purely biological necessity. For them, the physical urge is essential as the basis on which a durable and satisfying relation is built. If the physiological aspects are unsatisfactory, marriages turn out unsuccessful. Freud's emphasis on the sex basis of human life is not incorrect. Kant's definition of marriage as "the tying together of two persons of different sex to a lifelong reciprocal possession of their sexual qualities," seems to be regarded as correct by these thirty-five girls.

But are the biological aspects enough? No, they are not. Life is not mere physiology. Marriage is not a mere convention. It is an implicit condition of human society. Marriage is a permanent form of human association, representing an adjustment between the biological purposes of nature and the sociological purposes of man. The institution of marriage originated out of the vital need for a proper adjustment between the physical desire of an individual and the social responsibility bound up with that urge. Marriage cannot be simply the private affair of two persons trying to live together. The society is concerned with the lives and affairs of the individuals.

by the society. But with
 Sixty-four girls (that is 32% of the population) desire
 marriage because it will ensure for them a respectable position

in society. Not that, unmarried girls are not capable of being respected in society. But our society even to-day, prefers married life to a single one. After the vedic period an unmarried woman could not live in the society in a respectable and socially approved way. In Gujrati language there is a proverb: "An old dame ~~a~~ cannot die unmarried." This proverb clearly explains the view point of these girls who feel that marriage alone can give them a respectable social position.

But this outlook is fast changing with the impact of the liberal education on the girls, as will be very shortly seen in this research analysis.

The third consideration for marriage can be economic security in life. A married life is bound to be expensive and girls may like to marry and be safe economically with an earning husband. But the educated girls of to-day attach the least importance to this reason. The very insignificant score ~~ix~~ in favour of economic security - only 3% - proves that the modern educated girls do not prefer this reason for marriage.

It is quite obvious that with all their higher education, the girls feel quite confident of an economically secure life, even without getting married. Girls are today getting all possible facilities for higher education and if they so desire, can secure good jobs, be independent and financially secure and ~~and~~ need not marry. Economic security might have been an important consideration for marriage when girls' education was conspicuous by its absence. But with the rapidly increasing number of educated girls and also the growing amount of social freedom

to them, economic security as the most important consideration for marriage has been relegated to the insignificance.

Education is thus changing the attitude of the girls towards marriage.

There can be still one more consideration for marriage and that is, marriage is necessary, because it gives goal and purpose to life. All the three considerations for marriage, discussed above, appear to be narrow purposes in marrying. They are more concerned with the satisfaction and security of one's own self alone, in the sense that the person is looking to one's own needs and not bothered about those of others. But this psychological consideration is more comprehensive.

Goal and purpose in life point towards the higher aspects of human life. Every human being strives to attain some goal in life. Human life has got to be essentially purposeful. The purpose of human life-it may be termed happiness through self-realization-can be achieved only through the complete union of the souls of two beings, as diverse as a man and a woman.

How many of our educated girls feel that marriage gives a goal and purpose to life and why ?

The score is high - 47.5% of the girls attach the greatest importance to this necessity of marriage. Education has brought a tremendous upheaval in the ideology of women. They no longer want to be confined to children and home alone. They do not lose their individuality after marriage but through marriage, which is to be essentially based on mutual love, they

wish to attain their purpose of self-realisation.

How is this purpose achieved in marriage ?

The universal human craving for intimate response is the deepest psychological drive leading people to marriage and yielding them rich returns in it. The individual looks to the parents in childhood for its satisfaction. But this impulse is never fully satisfied. More fully in marriage than elsewhere does one personality respond to another. As one girl writes in her response, marriage bestows on one the blessing of life-long love and companionship. Love is far more than the desire for sexual intercourse. Mutual love breaks down the hard walls of the ego, producing a new being, composed of the two. What is called psychological complementation or temperamental affinity, enables community of thought and feeling to arise and grow. Intellectual and aesthetic fellow-feeling, similarity of value scales, provide a promising starting ground for a truly successful happy marriage.

47.5% of the educated girls have thus a right type of attitude towards the necessity of marriage in so far as they feel that the marriage relation is intended to contribute to both life and mine. The man and the woman should supplement each other, so that each is assisted to discover the self and the two together achieve a harmony.

In a nutshell, the attitude of these girls to marriage may be expressed as : When a person marries, he or she gives up himself or herself entirely to another being; in this affair of life, the person first goes out of himself or herself and inflicts

the first deadly wound on one's ^oeg_λtism. The power of selfishness which is interwoven with our whole-being, is altogether broken by marriage and a great happiness consequently follows. It is the final step towards the completion of life's purpose.

Marriage is the union of two independent and equal persons, striving through mutual relationship to attain a self-development which neither could achieve in isolation. It requires a generous self-abandonment and endless tolerance. The essence of a good marriage is respect for each other's personality combined with that deep intimacy, physical, moral and spiritual, which makes a serious love between man and woman the most fructifying of all human experiences. The end of marriage is the enhancement of personality.

SECTION - II AGE

Which is the proper age for marriage ? Are early marriages preferable ? Or, are late marriages desirable in the present condition ? These are questions vitally connected with the marriage problem.

In the opinion of the two hundred educated girls who have responded to this question, the proper marriageable age for girls should be as indicated in the following table.

TABLE No. 4

Proper age for marriage	Score	Percentage
1. 18 years	15	7.5 %
2. 19 to 21 years	100	50 %
3. 22 to 24 years	56	28 %
4. 25 years	29	14.5 %
TOTAL :		200

The percentage of the scores in the respective age ranges clearly indicates that the educated girls prefer their marriages after eighteen years and before twenty-five years. The highest percentage favours the age limit from nineteen to twenty-one years as the proper age for marriage; and the age range from twenty-two to twenty-four years is being given the second highest preference.

The analysis of the scores points out that the girls are not in favour of ~~early~~ marriages; nor do they desire very late

marriages. The possible reasons for this view point may be many.

In the first place, the age limit is bound to increase along with the long years of higher education. Generally, they are able to secure their first degree (in their own branch of education) at the age of twenty or twenty-one years. Thus, completion of education is one of the reasons for preferring nineteen to twenty-one years as the marriageable age.

Second reason for such a preference is that by this time they are able to attain maturity and a sound and independent judgment on important matters. More mature experience thus plays an important role in deciding the proper age of marriage. Early marriage at a tender age (16 or below) obstructs their education, health and their general physical, mental and cultural development. Such a marriage is bound to be mis-shaped. The custom of early marriages was unknown in the Vedic and Epic period. It was emphasised that if marriages take place at an early and immature age, the effects will be injurious. The Vedic rituals assume that the bride is a grown-up woman, mature in body and mind, ready to live the married life. The ancient practice was in conformity with the medical advice.

From about sixth or seventh century, it was a rule to get the girls married between eight to ten years and this practice continued down to the modern times. When a girl is married at such an immature age, there cannot be any choice of the husband. But the modern educated girls do want to play an active part in choosing their husbands and for this, the marriageable age that they think proper is absolutely necessary.

Most of the great Indian educational and Social reformers agitated for fixing the age of marriage for girls, at a healthy and rational level. Ishwar Chandra Vidyasagar made vigorous efforts in this direction. Swami Dayanand Saraswati also declared that all girls should receive education till the age of sixteen and that the exclusion of the girls from the right of education indirectly resulted into the lowering of the marriage age for them. He considered the age between sixteen and twenty-four as the appropriate marriageage for girls.

To-day with the higher educational facilities for girls and the equal status granted to them by the constitution, our girls rightly feel that unless a girl achieves physical, emotional, mental and intellectual maturity, marriage is not advisable.

14.5% of the girls, feel that girls should marry at twenty-five years of age. Perhaps these girls would like to still continue their education and/or take up some job for some-time. Their view has at its basis some economic and family consideration.

The general view, then, is : neither early nor late marriage is desired by the educated girls of to-day.

The second question in this connection is about the difference in age that they would prefer between husband and wife.

The opinions of the girls are distributed over a wide range, varying from "No difference at all" to more than five years. The view of disparity between husband and wife is not desirable. They want a husband who is older than they are, but one who is not too old.

TABLE No. 5

Preferable difference in age between husband and wife	Score	Percentage
1. Nil	2	1 %
2. 1 year	5	2.5%
3. 2 years	10	5 %
4. 3 years	20	10 %
5. 4 years	30	15 %
6. 5 years	108	54 %
7. 6 years and above	25	12.5%
TOTAL :		200

Only 1 % of the girls would like to have husbands of an equal age. They seem to be following the slogan of equality in toto, and as such there should be absolutely no difference between their age.

The percentage of girls increase along with the increase in the preferable age difference between husband and wife. The highest percentage is scored by " Five Years " age difference between the two. The score decreases after " Five Years ", though 12.5% of the girls prefer husbands who will be elder than them by six or more years.

Our analysis may be interpreted as the desire of the girls to have husbands who are elder than them but not too old for them. Too much of disparity between the age of husband and wife is not desirable. They want a life-companion but one who is

more mature and experienced than them; one who is capable of guiding them. Before marriage, they look to their father for guidance and after marriage the same expectation is transferred, to the husband. Psychologically it is very significant that the majority of the educated girls prefer husbands elder than them. As will be seen later on in this research analysis, they would prefer a husband who will be able to offer ^{sound} ~~sound~~ advice whenever they find themselves in difficulty.

SECTION - III (A)

CHOICE OF HUSBAND (MODE)

In the Vedic Society, women had a good deal of social freedom. Even in the matter of selecting the partner, they seemed to exercise a good deal of influence. Marriages were entered into when girls were mature and were done with their consent. Gandharva form of marriage was generally approved, which was based on mutual consent.

After the Vedic period, the scope of selection of husband by the girl was narrowed down by giving a rigid religious sanction to marriage and also by reducing the age at which marriage should take place. Woman was deprecated as of an inferior status. Swayamvara form of marriage was popular among the royal families. It was based on a free selection of the husband by a woman. But here also the scope of selection was limited to the Kshatriya community and also by the bait of marriage.

As woman was denied independent personality, the question of her having any voice in the choice of the husband did not at all arise. But now with the rapid spread of education, the value attached to the personality of woman is increased. Education has changed their outlook and ideology. There is a new cry in the air - the cry of individuality and equality, which has characterised the new spirit of the world. The new liberal, democratic ideology has made the girls fully aware of the importance of having husbands of their own choice. If they can have the right to choose the political leaders, why should they not have one to choose their life-partner?

Since marriage is intended to be an adjustment^{to} be psychological and human factors, a growing number of girls now demand that they should be consulted before they are wedded.

" Which mode of choice of your husband would you prefer?"
The scores are analysed in the following table :-

TABLE No. 6

Mode of choice	Score	Percentage
1. Choice by parents alone	18	9 %
2. Choice by self alone	5	2.5 %
3. Selection by self with parents' approval	70	35 %
4. Choice by parent with your consent	107	53.5 %
TOTAL :		200

The modern trend regarding the choice of husband is very clear from the highest percentage of score in No.4 in the above-mentioned table and also from No.3, which follows as a close second-preferred mode of choice. The large majority of girls, more than half of the population, - 53.5 % - desire to leave the choice to their parents but at the same time want them to take their (Girls') consent before the final selection.

As will be seen later on in this research analysis, wealth and social status as the criterion of choosing the life-partner are being steadily replaced by love as the determinant,

This is a very healthy, upward trend. If marriages are to be happy, compatibility of temperaments and common objectives are necessary factors. Consequently, choice of husband by the girl herself is desirable. This is how, a very big section of the educated girls - as high as 35 % - desires to select the husband and also to seek the approval of the parents.

Those eighteen girls who prefer choice of husband by their parents alone, have fathers having a dominant ~~px~~ temperament. Their outlook to the question of choice of the life-partner is obviously based on the fact of the temperament of the father. A very strict father, dogmatic in his views and dictatorial in his behaviour^s, can never give freedom to his daughter to choose her husband. It will be hurting his sense of supremacy in the family affairs.

Five girls who are in favour of a "Choice by self alone," come from radical families and their view point is quite in conformity with the ideology of such families. They are too individualistic and do not believe in any type of compromise. They also have indulgent parents.

It is clear from the above discussion that education and the family atmosphere have influenced the outlook ~~xxxx~~ of the girls in the mode of choice of husband, which they would prefer. Majority of them want to have freedom but not license, in the sense that they do not wish to disrespect the elders. Secondly, along with freedom, they would like to benefit from the ripe and mature experience of their parents.

The modern trend may be concluded as : If it is their choice, the approval of the parents is necessary. If it is the choice of parents, their consent is desirable. It is thus, an extremely balanced view in respect of the choice of the husband and points towards a mature judgment and the influence of family ties of kinship.

Wishes of the Parents:- It is true that the girls have expressed the view that if the choice of husband is theirs, the approval of parents is necessary. But it may happen that the parents do not approve of the choice of the girls. A very peculiar and delicate situation is bound to arise in such cases. The girls are placed in a dilemma. What action would they take under such embarrassing conditions ?

The solutions preferred by girls are given below :-

TABLE No. 7

Steps	Score	Percentage
1. Respect the wishes of the parents	88	44 %
2. Revolt against the parents	20	10 %
3. Decide to remain unmarried for ever	92	46 %
4. Commit suicide	0	0 %
5. Run away from home	0	0 %
TOTAL	200	

and mighty kinship progressive families.

In a difficult situation where parents are against the choice of the girls, they will be faced with the above - important part in the choice of husband. No girl wants mentioned possible alternative courses of action.

to run away from home or to commit suicide. Education has made them realise that adoption of either of these two courses would be cowardice. They will not take any drastic step based on a hasty judgment. This trend also points towards the emotional stability of the modern educated girls.

Only twenty girls prefer to revolt against their parents and marry the person of their choice. It is also significant that fifteen girls out of these twenty came from radical families. Their attitude is thus influenced by the type of family to which they belong.

Eighty-eight (44 %) of the educated girls prefer to respect the wishes of the parents ⁱⁿ ~~as~~ case of disagreement regarding the choice of husband. They will submit to the parents. It is again significant to note that seventy of these girls prefer selection of husband by self with parents' approval. If parents' approval is necessary, their disapproval cannot be disregarded. Seventy-six of them belong to progressive families and twelve to very orthodox families.

The largest number of girls (46 %) do not wish to displease their parents by marrying against their will but at the same time they do not agree to marry any one else than the desired person. They rather prefer to remain unmarried. They do not want to displease the parents but at the same time, do not want to deceive their own selves. Three of them have orthodox families and eighty-nine have progressive families.

Thus respecting the wishes of parents plays a very important part in the choice of husband by the educated girls.

This direction of their thinking also shows the force of tradition and social customs. But the increasing tendency of girls not to marry a person against their will is a sure indication of their growing sense of individuality, which is the direct result of the impact of modern education.

Personal inclination and parental advice should combine to secure worthy husbands for the girls. After all, in a matter where psychology, race, family traditions and education are involved, the decision cannot be left to the caprice of either individual.

SECTION III (B)

CHOICE OF HUSBAND (Important factors)

We have discussed in the preceding section that the educated girls would like to have husbands of their choice and/or at least with their consent.

But then, what are the criteria underlying the choice ? What important factors will they take into consideration in such a choice ? The new value attached to marriage clearly indicates the changing attitude of girls towards marriage. For example, ~~W~~^Ealth and social status as the criteria of choosing the life - partner are being steadily replaced by character, love and education as the determinants.

"What in your opinion are the five most important factors in choosing a husband ?"

The weighed score that each one of the following factors secured is shown in the table below :-

TABLE No. 8

Factor	Weighted Score
1. Character	321
2. Education	304
3. Age	349
4. Love	310
5. Health	293
6. Job	278

Factor	Weighted Score
7. Family Status	161
8. Handsomeness	116
9. Wealth	63
10. Complexion	20

Character plays the most important part in making marriages happy. If character signifies the higher and nobler values of human life, the girls are, then, right in regarding character as the most important criterion in choosing husband. According to them character will include such factors as chastity, faithfulness and devotion, dutifulness, nobility of mind, purity of thought, strong will power, tolerance, understanding ~~and~~ and sense of responsibility etc.

Education is being ranked by them as the second important factor in choosing husband. The girls themselves are highly educated. They fully understand the importance of education as the finest means of refining the human mind.

Age is considered to be the third important factor in their choice of the husband. As already discussed in Section II, the girls do not desire much disparity between the age of husband and wife. The desirable age-difference they prefer is five years. They desire companions with whom they can share all their experiences - emotional as well as intellectual.

Love for the man, is regarded as the next important

factor. The girls love neither the position, fortune and employment, nor the beauty, grace and charm but the person. In true love, there is that absolute surrender which alone can make marriage a success. Pure love asks for nothing in exchange, it is not a superficial and selfish feeling but is the force sent down to earth that the earth might get back to heaven. There is no source of happiness so sure and true as the love of one for the other. Love is the deep and tender communication between the two souls.

Health is ^{the} fifth important factor ⁱⁿ choosing the husband. A happy life is also a healthy life. Young people ought necessarily to be healthy, vigorous and energetic. A sound mind exists in a sound body. Mental health is vitally connected with physical health, as psychology emphasises. To meet efficiently the various strains in life, health is an absolute requisite. Health is also important from the viewpoint of the health of the posterity, since healthy parents alone can have healthy children.

The remaining five factors score very low on the preference scale. A good job is being preferred as a consideration in choosing the husband but it is not considered as important as the factors discussed above. Job, family status, handsomeness, wealth and complexion are considered to be less important factors, if the man has a good character, is well-educated, is of a proper age, has a good health and the girl loves him.

It is clear that educated girls today realise that happiness in marriage cannot be purchased by wealth and fortune alone; that it does not depend on the superficial physical

aspects as beauty and complexion. A deeper consideration than these can alone ensure a happy marriage. Compatability of temperament, common objectives in life, mutual love and respect have a more important place in married life.

Inspite of the Western influence on the Indian mind, our girls have not become materialistic in their outlook towards life.

Education of the Husband :- The girls have attached a great importance to education in choosing the husband. It would be necessary and also interesting to find out - how much education of the husband do they desire.

Should the husband be more educated or less educated than them ? Or do they prefer husbands equally educated with them ?

The scores on this point are shown in the following table :-

TABLE No. 9

Husband should be	Score	Percentage
1. More educated	154	77 %
2. Less educated	0	0 %
3. Equally educated	46	23 %
TOTAL	200	

No girl desires to choose a husband who is less educated than her. Only forty-six girls prefer equal educational qualification of the husband. This class represents the new sense of individuality and equality among the girls.

Since the husband is a co-partner in the business of married life, he should be on par with the other partner. With the spread of education and of new ideas of equality and self-respect, this section of the girls feels that equal education will ensure for them an equal status with the husband in society. They perhaps fear that a more educated husband may be dominant and may look down upon them. They do not want the condescending attitude of a more educated husband. Another justification of their opinion is that equal education will ensure an intellectual affinity and a better understanding and exchange of ideas.

The highest score is given to husbands more educated than the girls. The percentage is as high as 77 %.

In our culture, the husband has been regarded as an ideal with a superior status. Till today, the view persists that women are inferior to men in intellectual competence, though women have proved themselves capable of performing efficiently work generally assigned to men. The prevalent family pattern had been the patriarchal family where the father dominates to a greater extent over most of the family affairs. Naturally, the head of the family must be superior in order to be efficient.

Secondly, woman looks to her husband as someone who can protect her in difficult times and guide her by sound suggestions. The majority of women even today do not want to take entirely independent judgments on matters concerning home. This

is how, the girls prefer husbands more educated than them, on whom they can rely, as before marriage, they rely on their fathers.

The most important reason for preferring more educated husband is, our social customs. In most of the societies, it is the man who passes his family title to the woman. She is recognised and introduced to society as the wife of someone who enjoys an independent position and status in society. A man is not introduced as the husband of some woman. He is not recognised on the basis of the status of his wife, except in very rare cases.

The girls thus prefer more educated husbands from both the psychological and the social points of view.

Occupation of the husband:→ After education, the next consideration for their choice of the husband is occupation. There are innumerable occupations available in the country today. Some of them are better paid, more respected and so more preferred by all men and women. Others are not favoured much either from the economic or the social point of view. The modern age is the age of technology and science. In our own country, the rapid industrial development demands more of technical persons than others.

To which occupations do the girls give more preference while choosing the life-partner ?

TABLE No.10

Occupation of the husband	Score	Percentage of
1. Professional professional men.	75	37.5 %

Occupation of the Husband	Score	Percentage
2. Business	16	8 %
3. Technical	109	54.5 %
TOTAL :		200

Businessmen seem to be least fortunate in attracting the attention of the girls for marriage purposes. It is because, even today, few educated men make business as their career. Secondly, business is a risk and economic security and prosperity may not be certain in it. Thirdly, business matters snatch away most of their time and devotion to home and wife assumes a secondary importance for business people. These are the possible reasons for not preferring businessmen by our girls except a few.

But the first priority by majority of the girls is given to husbands from technical occupations. Our Government and the present educational policy also attach highest importance to technical personnel. Our Prime Minister, Pandit Jawaharlal Nehru, in practically all his public speeches, emphasises the need and importance of technical men in the present world and specially in the prosperity of our country. Technical occupations are naturally better paid and raise the status of men in society. Secondly, such technical persons, as for example, engineers are considered to be highly intelligent.

From the social, economic and intellectual points of view, then, our girls prefer technical men, to business or professional men.

Economic Status :- The consideration for the economic status of the husband is important at the time of choosing the man. It is true that the girls do not love the fortune and wealth, as the only factors contributing to the happiness of marriage. But they cannot totally ignore this aspect. After all, life cannot thrive on words of love alone. The economic, basic needs of human life must necessarily be satisfied.

Do they attach a considerable importance to the economic status of the husband ?

TABLE No. 4

Preferable Economic Status of Husband	Score	Percentage
1. Upper class	50	25 %
2. Middle class	108	54 %
3. Economic status no consideration	42	21 %
TOTAL:		200

In this connection, let us also see the economic status of the fathers of these girls and ¹⁵ what extent it influenced their consideration for the economic position of the husband.

TABLE No. 12

Economic Status of the father	Score	Percentage U
1. Rich	46	23 %
2. Very Rich	-	0 %
3. Middle Class	152	76 %
4. Poor	2	1 %
TOTAL :		200

Only fifty girls prefer very rich husbands. All those girls coming from rich families prefer rich husbands. They have cultivated a particular style of life based on expensive habits. They may find adjustment to a middle class husband difficult.

The biggest majority of girls (76 %) prefer their husbands to be from middle class. It is interesting to note that 106 of them come from middle class families and would be happy in the same class even after marriage. They do not wish the family life to be spoilt by riches.

Twenty-one percent of these educated girls do not at all take into account the financial position of the husband. These girls also belong to middle class of the society but for them money is immaterial, if marriage is based on mutual love, respect and trust. Absence of wealth cannot be a hindrance to their happy married life. Perhaps, they feel that in case of the low economic status of the husband, they themselves can earn

being highly educated. They do not obviously want to sacrifice the person for the sake of wealth.

The economic status of the father has influenced the views of 75 % of the girls on the economic status of the husband.

Caste-Religion-Nationality : In India, the caste barriers still exist though the constitution has abolished caste. Caste consideration still plays a very important part in determining the settlement of marriages, though our constitutional aim is to establish a classless and casteless society. Similar is the case with religion, though ours is a secular state.

Caste still predominates as a major consideration in choosing a husband as is clear from the following table :-

TABLE No. 13

Husband Preferred to be	Score	Percentage
1. Within the caste	107	53.5 %
2. Caste no consideration	25	12.5 %
3. Within the same religion	54	27 %
4. Within the Indian nationality	14	7 %
TOTAL	200	

Inter caste marriages thus do not seem popular among our girls even today with all their high education. These hundred and seven girls who want their husbands from the same

caste as theirs, feel that intercaste marriages are bound to be unhappy because of the divergent ways of living and thinking and the widely differing social customs in the various castes.

Another point is that it is very difficult to get sanction of the parents and also of the society in the case of inter-caste marriages. Instead, they incur a great displeasure and wrath from the society. Girls are not yet prepared to face such a calamity.

Let us combine the remaining three sections of the girls - those who do not want to bother about caste - those who bother only about religion and lastly, those who give importance to the nationality of the man. They represent a broader outlook. After all, men are all born equal; no one should inherit a caste by virtue of birth alone. Castes are man-made walls of superiority of one class of society over another. Marriage relationship should not be based on such superficial factors.

In our own country, with the rapid expansion in education, and industrialisation, the communication among various castes and communities is increasing. Cultural differences among castes are gradually diminishing; inter-caste marriages (if not inter-religious) will be certainly on the increase, without violating the spirit of our Dharma. A higher sense of nationalism will contribute a good deal in this respect.

~~Temperament~~ : Out of the two hundred girls who have given their views on various matters related to marriage, one hundred and seventy-five girls have fathers who are considerate. The following table indicated the temperaments of fathers :-

TABLE No. 14

Temperament of father	Score	Percentage
1. Dominant	22	11 %
2. Indulgent	3	1.5 %
3. Considerate	175	87.5 %
TOTAL :		200

A very big majority of the girls also belong to families which are progressive in outlook, as is shown in the table mentioned below :-

TABLE No. 15

Family	Score	Percentage
1. Very orthodox	15	7.5 %
2. Progressive in outlook	170	85 %
3. Radical	15	7.5 %
TOTAL :		200

Let us see now what type of temperament of the husband would these girls coming, mostly from progressive families and having considerate fathers, prefer.

TABLE No.16

In deciding the problems of home would you prefer a husband	Score	Percentage
1. Who takes decisions on all matters himself	5	2.5 %
2. Who will let you decide on all important matters concerning you	40	20 %
3. Who is likely to offer sound advice whenever you are in difficulty	154	77 %
4. Who is totally indifferent to what you decide to do	1	.5 %
TOTAL :	200	

In this age of equality, it is not surprising that the girls do not prefer husband who will be dominant. They do not believe in the Manava Code which prescribes that the wife should tender implicit obedience to her husband even though he be wrong and devoid of virtue, and that he is to be regarded as God whom she should devote and worship. Education has inculcated in the girls the capacity to grasp and cope with the problems of life and home in particular.

The Hindu Society is registering a steady, social advance. The old reactionary conception of the role, position and function of woman is slowly giving way to a new, and more democratic conception. She is no longer regarded as a child-bearing machine having an inferior status. It is not surprising then that only five out of the two hundred girls prefer dominating temperament of the husband. It is also interesting to note

that out of these five cases, two have indulgent fathers. There seems to be a very strong psychological reaction against indulgence of nature, causing the other extreme of dominance of temperament being preferred. The remaining three girls have dominant fathers and this father-image has influenced their ideal of the temperament of the husband.

Forty girls prefer husbands who will allow them freedom in taking decisions on their own problems. They do not wish any interference from husbands in matters concerning them. In other household respects, they do not wish to insist on such non-interference from the husband, but wish to solve other problems in consultation with him. Thirty four of these girls have considerate fathers.

Seventy-seven percent of the girls would prefer husbands who will offer sound advice whenever they are in difficulty. They expect suggestions, advice and guidance in respect of family problems. The husband should be considerate like their father. Here again, we find the father-image being transferred to the temperament of the husband.

Total indifference on the part of the husband who permits complete freedom to his wife in all matters of home, is being preferred the least, as only one girl prefers such an indifferent temperament. This girl has an indulgent father.

Neither dominant not indifferent but considerate temperament of the husband is thus preferred by the educated girls and this preference is obviously influenced by the father-image.

SECTION - IVCEREMONIAL FORM OF MARRIAGE

The ideal of marriage is the enrichment of the personality of husband and wife through the fulfilment of their needs for a permanent comradeship, in which each may supplement the life of the other and both may achieve completeness. This ideal has come down from Vedic times and is preserved in the elaborate marriage ritual which is in force even today.

"The marriage ceremony marks the beginning of the great opportunity for the development of an emotional maturity, in which the sense of justice, of understanding, of consideration of and forbearance for others are born. It can be and should be simplified, since the essential rites by which the ideals are impressed on the couple are only few."

Do the girls desire the traditional religious style or the reform - religious style of marriage ? Or do they prefer a civil marriage ? Their responses reveal their preference for religious marriages performed in a reform style.

TABLE No. 17

Ceremonial form of Marriage	Score	Percentage
1. Religious - Traditional style	25	12.5 %
2. Religious - Reform style	155	77.5 %
3. Civil	20	10 %
TOTAL :	200	

90 % of the girls consider that the religious rites are necessary in marriage, which is not a short-term contract between two parties, but is a life-long affair. The religious ceremonial form with the chanting of the sacred hymns provide dignity and sobriety and awakens a sense of mutual responsibility in the minds of the young couple.

But the traditional religious style of marriage is very elaborate, time-consuming and expensive. There is a good deal of waste of time, money and energy; there are also too many ceremonies which do not seem to be appropriate in the case of the grown up girls of today.

The present socio-economic conditions also do not permit such elaborate preparations. It should be a brisk preparation and a quick performance, without losing any of its dignity and sanctity. Even with religious rites, marriages can be performed economically and in shorter time. This is the reason why 77.5 % of our girls prefer a marriage performed in a religious but reform style, to one which is performed in the traditional way lasting over days together and incurring heavy expenditure.

These educated girls desire to combine the old with new and have a reform in this field also. They realise the essence of marriage and discard the superficial ceremonies.

Twenty girls (10 %) desire to have civil marriages. There is an idea of marriage as a short term contract behind this view - a contract which can be annulled whenever both the parties mutually desire to do so. This is the influence of the

Western culture and ideology, The very idea of contract is itself incompatible with our culture.

The general trend of educated girls today is in the direction of simplicity with dignity and fittingness to the occasion.

SECTION - VFUNCTIONS OF WOMAN

Why are the girls taking higher education ? Does it help them in getting better jobs only ? Or does it help them in discharging their function in life in a better way ? If so, what is the important function of a woman ? These are important questions related to marriage.

Let us first consider their reasons for taking higher education.

TABLE No. 18

Why are you taking higher education ? Because	Score	Percentage
1. It helps in getting better jobs	42	21 %
2. It makes for better marriage chances	15	7.5 %
3. It brings happiness	143	71.5 %
TOTAL	200	

Girls do not take higher education only to increase their value in the marriage-market. Out of two hundred girls only fifteen have this purpose in taking higher education.

Many girls belonging to the middle class of the society have to get jobs for economic security of the family, in view of the rising cost of living. There are limited opportunities and fierce competition in the employment field. As such they have to necessarily take higher education to secure better-paid jobs.

But the percentage of such girls is also very low - 21 % only.

71.5% of the girls have a broader purpose in taking higher education. (143 out of 200 girls hold this view) They feel that it bring happiness. What does the idea of happiness imply ?

Education helps them in the harmonious development of their personality. It make them fully conscious of their duties in home and society and also of their function in life. Girls do not wish to pursue education only as a means to economic security but as a valuable aid in making their life successful and happy. Marriage and family are the two important institutions which affect the life of woman. Education should enable them to make marriage a success and family life happy. It is very satisfying then that girls today seek higher education with this goal in view.

What about the continuation of education after marriage ? Is it possible and desirable? we do not come across many married girls taking education. But still, it is worthwhile to find out the views of girls on this point.

TABLE No. 12

Education after marriage	Score	Percentage
1. It is possible if you insist sufficiently	47	23.5 %
2. It is not possible though desirable	28	14 %
3. It is not desirable because of other important responsibilities	125	62.5 %
TOTAL	200	

Quite a number of girls (23.5%) believe that education after marriage is possible and can be continued with sufficient insistence on the point. They would like to convince their husbands about the desirability and possibility of education after marriage. They do not feel that this will cause neglect of their duties and function in the home.

A very small number of girls (only 14 %) feel that continuation of education after marriage is definitely desirable but it cannot be possible due to the various duties of home.

The largest section of girls (62.5%) do not at all favour post-marital education. They condemn the very desirability of it on the ground that more heavy responsibilities are to be shouldered after marriage. If girls desire to continue education, it is bound to result in the neglect of other more important responsibilities in the home. For them, undivided devotion to making homes happier is absolutely necessary. Married women can either devote themselves fully to education or home. The latter is undoubtedly, more important after marriage and demands naturally the entire attention and energy of the home woman.

We may conclude, then that the girls feel more responsible towards their home-affairs and are not inclined to continue education after marriage.

Important function of a Woman : We have seen in the first section, under the caption "Considerations for Marriage" that 47.5 girls feel that marriage is necessary because it gives goal and purpose to life. What is this purpose of their life? And through which function do they want to fulfill this purpose?

It is necessary, therefore to find out their opinion regarding the important function of a woman.

TABLE No. 20

Important function of a Woman	Score	Percentage
1. To be a good wife	97	48.5 %
2. To be a good mother	39	19.5 %
3. To develop her own talents	37	18.5 %
4. To do service to society	27	13.5 %
TOTAL	200	

In spite of the higher education, girls feel that the most important function of a woman is to be a good wife. As many as 48.5 % of the girls favour this function as important. But the function has attained a new connotation in view of the changing ideology of women. A good wife is not the symbol of implicit obedience to the husband even though he be in the wrong or full of vice. He is to be loved and respect^{ed}, not to be worshipped like God. But the love and respect should be reciprocal. The wife to be good, need not be a slave having no existence of her own. She is his intellectual and social companion, sharing all his emotional experiences and a helpmate in all matters concerning affairs of his person and of the family. She wants to be a good wife in the sense that she would leave no stone unturned to make the family life a smooth and happy experience. A wife can be good only if the man also tries to be a good husband, as one girl expressed. This effort to be good, should be mutual.

Another important function of a woman is regarded to be good mother by thirty-nine girls out of two hundred. To be a good mother, the woman has to be a good wife. It is one of the important duties of a wife to be a good mother also. If the children are neglected, the husband will not feel that his wife is discharging her function properly. Ideal mother, cannot be separated from an ideal wife. After all, children are the common responsibility of both husband and wife.

The third type of opinion is that the important function of a woman is to develop her own talents. 18.5% of the girls favour this function as most important for a woman. This is a more individualistic view which emphasises the fact that each individual (man or woman) should develop his/her own talents in life. Nobody will object to this view point in a woman, provided it does not cause neglect of other more important duties in home. If a woman with a musical talent insists on the development of that talent, ignoring her children or their education or other interests of the family, she will make the whole family unhappy and marriage a complete failure. Development of her own talents is desirable but should not be vehemently insisted upon if conditions are not ~~favourable~~ favourable.

The fourth section of girls (14.5%) feels that service to society is more important than to be a good wife or a good mother. But service to family can be the best way to serve society. If every family is looked after properly, the whole society will be automatically happy. It all depends on one's conception of social service. If it is based on a superficial aspect as joining some women's organisation and attending its

meetings, then it loses its essence. If, on the other hand, every woman takes care of her own family, she will be doing the best service to society.

India in every generation has produced millions of women who have never found fame as social workers or great geniuses but their service to the family has helped to civilise the race, through their warmth of heart and self-sacrificing zeal.

Household duties :- A very serious charge is laid against the educated girls today that a lot of sophistication is brought about in them. They disdain household work and want to read cheap love-stories and listen to cricket commentaries. But this investigation has completely falsified the above accusation^s as is shown in the following table :-

TABLE No. 21

Household Duties :-

1. Cooking
2. Keeping accounts
3. Laundry
4. Care of children

Outlook	Scores	Percentage
1. Would like to do it yourself	165	82.5 %
2. Would rather entrust it to husband	8	4 %
3. Would leave it to other members in the family	15	7.5 %
4. Would employ servants	12	6 %
TOTAL	200	

Looking to the very high percentage (82.5%) of girls who would prefer to do the work themselves, one cannot but feel proud of them. Education has not inculcated in them a false sense of dignity. It has, on the contrary, created in them a sense of dignity of labour. Since most of the girls come from middle class families and also prefer their husband to be from the middle class, they may find it difficult to employ servants for all possible work in the home. There may not be other members in the family who can discharge those duties, because, most of the families are bound to be single families in view of the rapid educational, technical and industrial development in the country.

Most of the girls, however, felt that they would like to employ servants only in case of laundry and not in others.

Though men also ought to know how to perform the various household duties, the girls rightly feel that they are not yet prepared for them and as such will make a mess of everything if things are entirely entrusted to them. Husbands have to be generally out for their jobs or business and as such cannot find time nor energy to discharge the household duties like cooking and laundry.

Education has thus helped the girls in being work-conscious and they cannot be termed as work-shirkers as is generally done.

CO - EDUCATION

The constitution of the Republic of India ensures equal rights to men and women in all spheres including education. There is a good deal of discussion and controversy about the desirability of co-education at different levels.

The problem of co-education should ^u further be treated in the liberal and rational manner. Separate institutions for girls and boys create unnecessary distinctions between them and lead to the development of misconceptions about the others. In fact, co-education takes for granted the natural sex distinctions but by bringing children of both sexes together for education, it enables them to understand one another closely and correctly, thereby making social exchange easy and normal among them.

Let us now see the views of the girls on co-education.

Table No. 22

Co-education is	Score	Percentage
1. Necessary at all levels	127	63.5 %
2. Not necessary	20	10 %
3. Desirable at the university level only	53	26.5 %
TOTAL :	200	

63.5% of the girls under investigation feel that co-education is necessary at all levels. Majority of these girls

are at present studying in separate educational institutions. They feel that for a better understanding of each other, boys and girls should study together from the beginning. It will also create a better atmosphere and a healthier attitude, towards sex. This point will be discussed in detail later on while discussing sex education.

Only twenty girls (10 %) prefer separate educational institutions. They feel that the basic sex difference between man and woman determines the difference in their specific functions. Hence, they should be educated differently and separately. Curriculum for girls should include domestic arts and science of motherhood. In common educational institutions, they cannot have much freedom and that will restrict the development of their personality.

Fifty-three girls (26.5 %) favour the desirability of co-education at the university level only. There is a psychological reason behind this feeling. During the stage of adolescence^c which generally covers the later years of the secondary school and the collegiate course, the psychological and ^{physio-}psyche-logical development of boys and girls proceeds along different lines. It is a period of stress, strain and transition. There are emotional conflicts and strong sexual desires, in this period which is essentially between puberty and maturity. It is desirable, therefore, to make separate arrangements for their education and instruction.

If co-education begins at the collegiate level only, students are shocked at the novel phenomenon and they either take

morbid interest in the other sex or they remain aloof from them. Co-education to be real, should be a whole process. It should be a natural thing from childhood onwards at all levels. Then only the gains of co-education in forms of higher understanding between the two sexes can be achieved.

MARITAL RELATIONS

Marriage is a life-long understanding. Looked at marriage from along view, much of its value seems to come from the somewhat different view points of the two partners. They are not only two distinct personalities, but they also represent the unlike attitudes of man and woman. The day to day considerations of another person's needs and the sharing of interests that occur in marriage make both of them broad minded. There is a growth of ~~of~~ tolerance on both sides.

It is important to know whether the girls want to keep up their separate individuality, insist on their view points in all respects; or whether they feel that it is possible to give up some of their own interests.

Some conflict is inevitable when two persons live together in so intimate an association as marriage; but conflict does not announce the end of happiness. It rather reveals the need for adjustment and thus the life-long association can work on a finer basis of understanding and tolerance.

"In case of disagreement with the husband how will you solve the problem?" Let us analyse the responses of the girls.

TABLE No. 23

Responses	Score	Percentage
1. Try to understand his view point	100	50 %
2. Insist on your own point	2	1 %
3. Submit to his point for the time being	55	27.5 %

Responses	Score	Percentage
4. Attempt to make him understand your view	43	21.5 %
TOTAL	200	

The girls, as a rule, as seen in the above table, want to understand the view point of the husband in case of a disagreement and do not wish to insist on their own point. This clearly reveals their sincere desire and effort to make adjustment possible. For both men and women no matter how well matured they may be, marriage means continued development. The spirit of making the explorer who welcomes the need for making new adjustments, is represented by the attitude of the educated girls, as clearly indicated by the high percentage (50 %).

Fifty-five out of two hundred girls responded that in case of conflict of ideas, they will submit to the view point of the husband for the time being, till his temper cools down. They desire to put the common good before individual rights. Misunderstandings are bound to crop up during the course of heated discussions. It is always safe to resolve the conflict if one person gives in quickly to the other and submits for a while. Husband can be convinced afterwards about the impropriety of his point. Thus the girls want to avoid unnecessary clashes and exchange of angry words. Even here, as also in the case of the first category of girls mentioned in the preceding paragraph, there is no other desire but to make adjustment.

Forty-three girls would like to dissolve the conflict by making an attempt to make the husband understand their view. Here also they wish to be guided by reason and not just by momentary impulse. They would try to improve the appropriateness of their view point and thus convince the husband of the same.

It is very obvious, then, that education has impressed upon the girls the absolute necessity of making continuous adjustments in married life. They realise that like the infinitely diminishing mathematical progression obtained by the formula "Subtract half the remainder", the differences between two persons joined in marriage can never completely disappear. Conflict is inevitable but that conflict does not mean the end of happiness. They feel that marital adjustment has to be made and that they have to clothe themselves according to the weather. They do not want to wear overcoats in summer and muslins in winter.

"With mutual understanding and co-operation in the responsibilities of marital life, there need not be many occasions of discord, disagreement and conflict," as one girl has expressed her view.

Education has made the girls broad-minded, tolerant and adjustive whenever such an occasion arises. They are willing even to be quite submissive at times if the other party is very dogmatic and insistent.

One of the respondents, who is only nineteen years old, expresses the same point very beautifully in these words - "Marriage is an important step in life. It needs a lot of adjust-

ment to various situations, and an intelligent participation in the affairs of life. Any and every educated girl, therefore, can make a success of marriage inspite of odds, if any arises."

This statement very clearly clarifies the attitude of the girls to post-marital relations - the key word throughout is adjustment to the conflicting forces. Their conception of individuality is that it is not an end in itself; it is something that must enter into fructifying contact with the world and in so doing must lose its separateness. An individuality which is kept in a glass case withers, whereas one that is freely expended in human contact becomes enriched.

In our country, in some states like Gujarat, the number of deaths among women has been rising and the average during the past three years have been three cases per day. Though woman's education in general has been progressing at a fairly rapid rate and the social status of women has been steadily improving, the marital relationships in the middle class families, have not been, by and large very happy. They often lead to estrangement and tragic situations.

Marital relations thus play a supremely important role in making marriages happy or otherwise. What type of such relations can exist? Which are the proper relations between husband and wife?

TABLE No. 24

Relations between husband and wife	Score	Percentage
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TABLE No. 24

Relations between husband and wife	Score	Percentage
1. There should be complete social freedom to both	123	61.5 %
2. Husband should not have girl friends	15	7.5 %
3. He may have girl friends with your approval	12	6 %
4. You should not have any social relations except through the husband	26	13 %
5. You can attend mixed public functions unaccompanied by him	14	7 %
TOTAL	290	

The essence of marriage is respect for each other's personality, combined with a deep intimacy-physical, mental and spiritual. Both the husband and wife have a mutual trust and love. In the present period when women are no longer confined to homes alone, they should be given complete freedom to move in society. Neither should doubt the intention of the other. Both of them should have freedom provided they have complete faith in each other. Freedom is essential for the complete development of one's personality. On this basis of profound faith in each other, the largest majority of girls (61.5%) feel complete social freedom to both husband and wife as desirable.

The concept of husband having girl friends is foreign to our culture. Only in very big cities and the highly Western-

is why very few of these educated girls approve of the husband having girl friends; and if at all such girl friends are entertained, the approval of the wife is necessary.

There are thirty-six girls who still feel that the wife should not have any social relations except through the husband. This is a bit orthodox section of the educated girls. Fourteen girls desire to attend mixed public functions accompanied by the husband.

The general attitude of the girls is to permit complete freedom to both the parties. Majority of these girls come from progressive families. The outlook of the family has obviously influenced their view regarding the marital relations based on freedom, which in its turn is to be founded on mutual trust, respect and love.

Section - VIII

TYPE OF FAMILY

Family is the oldest, the most universal, basic institution. It has been the chief educational, economic, religious and procreative unit of social life for most peoples through history. It is the major maintenance unit of any society and has another basic function to serve as the chief agency in the socialization of the child.

Joint family system had been traditional in our country when agriculture was the chief occupation. Other occupations also were limited to the respective families. All members of the family lived together in one house, all co-operating in one economic unit, all combined strictly against the outer world.

But now conditions have changed due to the industrial development in the country, new openings in the field of education and occupation and the rapid growth in the quick means of communication. People can no longer afford to live restricted life within the four walls of their family. Joint family is gradually disappearing in our country also. We will consider the views of the educated girls in this respect from a psychological point of view.

Let us first see how many of these girls come from joint families and how many belong to single families consisting of parents and children alone.

Table No. 25

Type of family of the father	Score	Percentage
1. Single family	158	79 %
2. Joint family	42	21 %
TOTAL	200	

What type of family would these girls prefer after marriage ?

Table No. 26

Type of family preferable	Score	Percentage
1. Single	129	64.5 %
2. Joint	32	16 %
3. Any one that falls to your lot	39	19.5 %
TOTAL :	200	

Majority of the girls coming from single families would prefer single type family after marriage, too. Here also we find the influence of the family on the views of the girls in respect of the type of family preferred.

Thirty-eight girls prefer joint families after marriage. All these girls are living in joint families at present. They want to carry on with the same ideal of joint family after marriage.

Thirty-three girls, twenty-nine coming from single

families and four from joint families) are not very particular about the type of family of their husband. It may be a single or a joint type. They do not insist on any one type. They would be quite happy in any type of family to which they may be destined.

Singly families are preferred by a large number of girls not only on the socio-economic conditions but also on psychological grounds. They feel that clashes^s are bound to arise between their new ideology of individuality and freedom and the old conservative outlook of the in-laws. Secondly, when they desire husband from middle class, their economic conditions may not permit them to satisfy all the demands of other members in the family and this is bound to result in unhappiness. They obviously desire to avoid such atmosphere full of disharmony, dissatisfaction and clashes.

A small section of girls (19%) coming from joint families, prefer the same type of family, on the ground that the ties of love and attachment become stronger. All the fine traditions of the family create a sense of family pride and solidarity. It is better to assimilate and be benefitted by the wisdom, mature experience and guidance of the elder members. In a joint family, help and love are easily available in the times of need and crisis.

Keeping in view the sense of individuality of the girls today, single type family is definitely better. It does not mean disrespecting the elders but an adaptation to the current environment and prevalent ideology.

SECTION - IXSEX AND FAMILY PLANNING

Sex is a natural, human need, like food, and drink. We do not blame a man for a normal and healthy enjoyment of a reasonable quantity of food. From the psychological point of view the desire for sex is precisely analogous to the desire for food and drink. Those who fully accept sex as the necessary and wholesome part of life and that it is no less honourable and valuable than its offshoot - reproduction, can readily learn to make of their complementary sex needs a great asset in their marriage.

The dislike of the moralists and their wrong conception of the sexual needs have blinded them to all the finer aspects of the sexual life. Educated people cannot fully satisfy their sexual instinct without love. There is a deep intimacy and intense, mutual companionship and as such sex intercourse should not be viewed merely as a physiological outlet but it should be associated with higher values of love. In fact, sex intercourse divorced from love is incapable of bringing any profound satisfaction to the instinct.

The function of education is to guide the instinct into the directions in which it will develop useful rather than harmful activities. This consideration applies with peculiar force to sexual impulses, both because of their great strength and because of the fact that traditional morality has made them its peculiar concern. The traditional moralists think that the sexual impulses should be strictly checked, or else they would

become trivial, anarchic and gross. But the psychologists say that inhibition and thwarting of the instincts will lead to positively harmful acts. The doctrine, that there is something sinful about sex, has done untold harm to individual character - a harm beginning in childhood and continuing throughout life. By keeping sex love in a prison, conventional morality has done much to imprison all other forms of friendly feeling and to make men less generous, less kindly, more self-assertive and more cruel.

In the attempt to build up a new sexual morality, the first important question to be asked is - Is it good that men, women and children should be kept in artificial ignorance of facts relating to sexual affairs? The answer is - Ignorance on such matter is extraordinarily harmful to the individual. Right sexual conduct can never, except by some rare accident, be promoted by ignorance, or hindered by knowledge.

Sex education or discussion on sex-matters is still a taboo in our society, inspite of all the advance in education. We find a deplorable ignorance on sex-matters among our young men and women. It will be clearly indicated by the statistics in the following table.

TABLE No. 27

Knowledge on sex and family planning	Score	Percentage
1. I have a fairly good knowledge of the physiology and psychology of sex	50	25 %
2. I have no knowledge of the above	127	63.5 %
3. I have read a few books on the above	23	11.5 %

It is really very sad that the majority of our educated girls - as many as 63.5 % - should have no knowledge at all of the physiology and psychology of sex. A small section of these educated girls admit that they have a fairly good knowledge of the above and a still lesser number admit of having read a few books on the subject. Only five girls have given the names of the books ~~which~~ they have read on sex-matters. The books mentioned are 1. Sex Education, 2. Mysteries of sex, 3. High cost of the free love, 4. Family planning, 5. Mothercraft 6. Woman and home, 7. Child psychology and 8. Home management.

It is obvious that there has been a deliberate attempt to with-hold all knowledge of sex from the young. The girls are kept in ignorance until the night of their marriage. They are even prevented from talking about it with each other, and a sort of mystery is made about sex. But they forget that sexual curiosity dies down when it is satisfied.

Perhaps there is no other affair as important and delicate as sex in the married life. Much happiness of marriage depends upon sex-satisfaction the lack of which may result in more serious moral degradation and disguised, harmful acts.

Girls admitted their ignorance of sex-matters but they do feel the absolute need for such knowledge, as is shown from their responses in the following table.

TABLE No. 22

Education on sex-matters	Score	Percentage
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1. It is not absolutely necessary	15	15 %
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15 %

Education of sex matters	Score	Percentage
2. Is the responsibility of parents only	20	10 %
3. Is absolutely necessary	140	70 %
4. Is the responsibility of colleges only	10	5 %
TOTAL :		200

Seventy percent of the girls feel that sex education is an absolute necessity for them. It is a very health, upward trend among the young educated girls. It is a pointer towards their broader conception of sex and the higher values attached to it.

Fifteen percent girls do not still feel the necessity for sex education. They perhaps have not given a serious thought to the matter or believe only in platonic relationship.

Only twenty girls out of two hundred consider that sex education ^{is} the responsibility of the parents, whereas ten girls want to shift the responsibility to the educational institutions other girls have not given the sources of such education.

Two facts are clear from the above statistics :-

1. That the modern educated girls are appallingly ignorant of sex-matters. 2. That, there is a consciousness and realisation on their part of the absolute necessity of education on sex and allied subjects. The girls do not make a secret ~~work~~ of the fact that the sexual urge is normal in human beings and it should be

properly directed through education. People who seriously desire a successful marriage are often handicapped by their inability to understand the sexual and emotional needs of each other. The girls, therefore, would like to be enlightened on this vital matter in married life, through proper sex education.

Their attitudes towards sex is no longer that of a moralist but that of a normal individual with the normal sexual instinct.

Should this sexual urge be normal or very powerful ? Which would they prefer in their husband ? Or is sexual urge no consideration at all for them ? The responses of the girls are tabulated as below :-

TABLE No. 29

Would you be happy with a husband who has	Score	Percentage
1. A very powerful sexual urge	5	2.5 %
2. A normal sexual urge	157	78.5 %
3. Sexual urge is no particular consideration	38	19 %
TOTAL	200	

As discussed above, sex is a natural human need like any other. There should be a normal and healthy enjoyment of it within the reasonable bounds. 78.5 % of these girls responded that they would be happy with husbands having normal sexual urge. They do not want to go to the extreme of a very powerful sexual

urge in the husband, which will mean sex-obsession resulting in sex-fatigue and consequently unhappiness. Men who are not restricted by a fairly rigid ethic are apt to indulge^q in excess; this produces in the end feeling of weariness and disgust.

A small section of the girls (19 %) feel that sexual urge is not particularly important. They seem to be totally indifferent to the sex-satisfaction that plays a very important part in marital life. They seem to believe that there is something impure and sinful in sexual relations. They forget that the lack of sexual satisfaction in husband and wife turns to hatred of mankind disguised as public spirit and a high moral standard. It is due to sex starvation.

It is really gratifying that an overwhelming majority of the girls regard sex as normal and also important in married life, and consider that much happiness of marriage depends on the proper satisfaction of sex. They also realize the importance of sexual adjustment and feel that knowledge of sex-matters is necessary for making a better and more successful adjustment in marital life. If we do violence to natural forces, they will sooner or later seek their r-venge.

Children : Children are the fruit of joy and mutual fulfillment of love by the husband and wife. They are inestimable boons to society and their own homes. The world^a would be miserable and gloomy place if children are not there to cheer it up. The greatest contribution that marriage can make to the society is - children-who spread joy and pleasure around them.

The coming of the child changes the whole atmosphere of the home. The husband feels proud of his fatherhood and the wife feels happy over her motherhood.

Do the educated girls want children ? If so how many - boys and girls - ?

TABLE No.30

No. of children preferred		Score	Percentage
a)	0 (Nil)	10	5 %
b)	1	3	1.5 %
c)	2	55	27.5 %
d)	3	95	47.5 %
e)	4	35	17.5 %
f)	5	2	1 %
TOTAL		200	

TABLE No. 30 (A)

No. of boys preferred		Score	Percentage
a)	0 (Nil)	1	.5 %
b)	1	60	30 %
c)	2	125	62.5 %
d)	3	4	2 %
TOTAL :		190	

TABLE No.30 (B)

No. of girls preferred		Score	Percentage
a)	0 (Nil)	3	1.5 %
b)	1	145	72.5 %
c)	2	42	21 %
TOTAL :		190	

Only ten girls do not want to have any children. But the remaining one hundred and ninety girls want children. The general tendency is to have less number of them. Nobody wants to have more than five children. The two girls desiring to have five children are more of an exception.

The general trend is to have three children, two of whom should preferably be boys. It is again very interesting to note that in those cases where two children are desired, one of them is preferred to be a boy, the other one a girl. In three cases, girls are not at all welcomed, whereas in one case alone a boy is not desired. The highest score is given to having two boys but on the contrary, highest preference is given to having only one girl. In a few cases more than two boys are also preferred but not girls.

Girls seem to be quite unfortunate in thus not being preferred so much ^{as} like boys. In the olden days the birth of a son^g was sought with eagerness and that of a daughter was looked upon with disfavour, possibly because, in the struggle for existence against physical forces, men were more useful than women.

In patriarchal societies, and in primitive conditions, a son is economically more valuable than a daughter. It does not mean that parents loved their daughters less. Cultured people even then regarded an educated daughter as the pride of the family.

As Dr. Radhakrishnan says, "An interest in ancestor worship increased, sons alone were regarded eligible for offering oblations to the manes. There is also the difficulty of procuring suitable husbands, and chance in regard to the future. This difficulty of securing happiness for girls is the cause of preference for boys, and not any unfairness to the female sex".

With greater freedom to girls in the choice of their husbands and with co-education at all levels, this difficulty of securing happiness to the girls will gradually disappear and then we will find a more balanced view regarding the desirability of having female children.

The girls however, feel that without children, the sex union, however beautiful and sacred, will remain incomplete. The mutual attachment between husband and wife becomes stronger when a child is born. Parenthood helps to build lifelong emotional bonds. Children are a source of extreme happiness. It is rightly said :

"The home that is not surrounded with children is like a graveyard."

The desire to have lesser number of children is due to the increasingly difficult economic conditions in the present times. Another reason for this tendency is that better attention and facilities can be provided for a better development of child-

ren - if they are less in number, - in the highly competitive world of today. The alarming birth-rate also has made the girls aware of the necessity of birth-control and careful family - planning.

The next question is the interval in years between two children. Do the girls want to have children in quick succession or do they desire a reasonable gap between them? What should be this reasonable gap? The following table will make the views of the educated girls clear.

TABLE No. 31

Int-erval in years between two children should be	Score	Percentage
1. 2 years	25	12.5 %
2. 3 years	128	64 %
3. 4 years	27	13.5 %
4. 5 to 6 years	10	5 %
TOTAL :		190

As we have already seen, ten girls do not at all want to have any children. From the above frequency table, we find that 64 % of the girls prefer three years' interval between two children. Too much of gap in years between children is not preferred except by only ten girls. Preference given to two and four years interval is more or less the same.

Nobody desires to get children in quick succession every year. This is necessary from the maintenance of proper health both of the child and the mother. This is a very important requisite of proper family planning.

Family Planning and Birth Control : Malthus in his "Essay on Population" urged that the alarmingly increasing rate of population must be checked to save the human race from a major disaster. He suggested ~~late marriages~~ (with absolute continence prior to marriage) as the remedy.

Mahatma Gandhi, though anxious to give relief to women from excessive child-bearing feels that the use of contraceptives is dangerous to the nervous and moral health of the community. For him, the means for checking ^{two} frequent births is sexual abstinence. Majority of our girls today, agree with Mahatma Gandhi on this point as will be shown in the following table:-

TABLE No. 32

Methods of family planning preferred	score	Percentage
1. Use of contraceptives	66	33 %
2. Continence	134	67 %
3. Any other	-	
TOTAL :	200	

As many as one hundred and thirty-four girls prefer

ce as the proper

method of family planning. For them, to use contraceptives is to regard s-ex as an end in itself and evade the responsibilities associated with it. Use of contraceptives is the perversion of the sex act. As Clement Alexandria says :- "To have intercourse except for procreation is to^d injury to Nature." The use of sex should be governed by reason and by mutual consent of the parties as responsible beings.

Sixty-six girls (33 %) prefer the use of contraceptives. Abstention imposes a strain hos-tile to health and happiness, and carries with it grave dangers. It is like putting water by the side of a man suffering from thirst, and tell him not to drink it. Birth control by absention is either ineffect-ive or, if effective, pernicious. Birth control by the use of contraceptives is becoming as natural as wearing clothes in some countries, on account of the present social climate with its economic insecurity, and the desire of parents to give thier children a good start in life.

All men cannot be saints and they need facilities for birth control under the present social economy and hence the use of contraceptives is the only effective means of birth-control and family planning, though continence may be the ideal.

SECTION XDIVORCE

While marriage is sacred as a human institution, circumstances may arise in which dissolution is the only way of saving the couple from all perpetual misery. For two people to remain together in unhappiness, because they have entered into a bond which only death can break, is a sin against the best in us. It sometimes blasts the soul.

Another view point is that marriage is a sacrament, not a contract, it is not to be lightly entered upon. The marriage relation should be regarded as permanent, and indissoluble. The prevailing sentiments for centuries in Hindu Society has been opposed to divorce and remarriage of woman.

What do the modern educated girls think of divorce ? Is it desirable or not ? If it is desirable, under what conditions ? Their views on divorce are given in the following table.

TABLE No.33

Views on Divorce	Score	Percentage
1. Divorce is never justified	118	59 %
2. Divorce is justified if		
(a) Husband is very cruel	82	26 %
(b) Husband is sexually weak	5	2.5 %
(c) There is disagreement on vital matters	25	12.5 %
(d) Any other	-	
TOTAL	200	

Majority (59 %) of these girls do not desire divorce at all. For them marriage is a sacrament and on its sanctity alone, depend the practice of the domestic virtues, the integrity of family, and the rearing of the children. Divorce is bound to damage social stability. Marriages based on mutual love, respect and understanding will be definitely successful and happy.

Another section of the girls consisting of 41 % of the population feels that divorce is justified under certain specific conditions. It should be resorted to in extreme cases of hardship and cruelty by the husband, making married life absolutely impossible. Fifty-two girls justify divorce on this account - cruelty of the husband.

Five girls prefer divorce if the husband is impotent, Twenty-five girls feel that disagreement^{enl-} on vital matters should be sufficient ground for divorce.

All these girls represent the view that women should not put up with all sorts of hardships and suppression in the name of family prestige and welfare of the children.

The conclusion is that most of the girls today, inspite of the Hindu Marriage Act of 1955, do not favour divorce, since it is a drastic remedy which uproots one's whole life - exposing children to emotional strain and nervous damage. Even if the marriage is childless, divorce is not justified, because it is not a mere contract but a part of the life of the soul. It is a question whether increased divorce facilities in the West have added appreciably to the sum of human happiness.

Girls, are gradually realising that though indissolubility of marriage is ideal, deviation from it should occur in extreme cases of disharmony, cruelty and impotence.

CHAPTER VI. PARENTAL AND FAMILY INFLUENCE ON ATTITUDE OF EDUCATED GIRLS TOWARDS MARRIAGE :-(A) Parental Influence on the Type of Family preferred by the Girls :-No. I

S.NO.	Type of family of the parents	Frequency of families	Type of family preferred after marriage			
			Single	Joint	Any other	Total
1.	Single	158	120	9	29	158
2.	Joint	42	9	29	4	42
TOTAL		200	129	38	33	200

The parental influence on the type of family preferred by educated girls after marriage, is clearly indicated in the above table. As many as 75.9 % of the girls coming from single families prefer a single family after marriage. 69 % of the girls whose parents have joint families, prefer the same type of family of the husband.

(B) Parental Influence on the preferable Economic Status of the Husband

No. II

S.No.	Father's Economic Status	Frequency	Preferable Economic Status of the husband			
			Upper	Middle	Economic status no consideration	Total
	U					
1.	Rich	46	46	-	-	46
2.	Very rich	-	-	-	-	-
3.	Middle class	152	4	106	42	152
4.	Poor	2	-	2	-	2
	TOTAL	200	50	108	42	200

The second type of parental influence is on the preferable economic status of the husband. 100% girls having rich fathers prefer husbands from upper class of society.

69.73 % girls coming from middle class families prefer middle class economic status of the husband.

Thus the parental influence on the views of the girls on the economic status of their life-mate is very significant.

(C) Influence of the father - image on preferable temperament of Husband.

S. Temperament No. of father	Fre- quen- cy	Temperament of Husband				Total
		Prefer- ence to husband who takes decision on all matters	One who will let you decide on ma- tters concer- ning you	One who is likely to offer sound advice in diffi- culty	One who is total- ly indi- ffer- ent	
1. Dominant	22	3	6	13	-	22
2. Indulgent	3	2	-	-	1	3
3. Considerate	175	-	34	141	-	175
TOTAL	200	5	40	154	1	200

Girls who have considerate fathers prefer husbands who have the same type of temperament. 100% of the girls having considerate fathers prefer husbands who are considerate and can offer sound advice in difficulty. Here the influence of the father image is 100 %.

Another psychological influence is that of the indulgent fathers. Too much of indulgence on the part of parents results in a strong reaction against it by the children. 66.7% of the girls having indulgent fathers react strongly by preferring dominant husbands.

Transference of the father-image to the ideal of the husband is an important factor in the choice of the husband.

(D) Family Influence on the choice of HusbandMode of Selection of Husband

S. No.	Parents' family	Frequency of families	Choice by parents alone	Selection by self alone	Selection by self with parents approval	Choice by parent with your consent	Total
1.	Very orthodox	15	15	-	-	-	15
2.	Progressive in outlook	170	30	-	60	107	170
3.	Radical	15	-	5	10	-	15
TOTAL		200	18	5	70	107	200

There is a very high correlation between the type of family (ideologically) of parents and the mode of selection of husband preferred by the girls. 100% girls whose families are orthodox have left the choice of their husband entirely to their parents. Their outlook is thus influenced by the traditional and orthodox nature of their parents family.

Girls belonging to radical families, prefer selection of the husband by self- there are two categories - 23 % of these girls prefer selection of husband by self alone, whereas the remaining 66 % prefer to select their husband but with the approval of the parents. Selection is not that of parents but their own. This reflects the radical influence of the radical families on the girls' attitude to selection of the life-mate.

63 % of the girls whose families are progressive in outlook prefer choice of husband by parents with their consent. Progressive parents naturally would seek the consent of their daughters in choosing their life-mate. Progressive families would also permit the girls to select their husband and approve their choice. 35 % of the girls thus prefer selection by self with parents' approval.

The ideological outlook of the family is thus an important determining factor in the mode of selection of husband.

Family Influence on the choice of Husband

(E) Steps preferred to be taken in case of disagreement with parents over the choice of husband

S. No.	Parents' Family	Frequency	Show respect for parents' wishes		Revolt against parents		
			(a) By acquiescing in their decision	(b) By remaining unmarried	(a) By marrying the person against their will	(b) By committing suicide	(c) By running away from home
1.	Very orthodox	15	12	3	-	-	-
2.	Progressive in outlook	170	76	89	5	-	-
3.	Radical	15	-	-	15	-	-
TOTAL		200	88	92	20	-	-

80 % of the girls coming from orthodox families would submit to the decision of the parents in the choice of their husband. 20 % of them would prefer to remain unmarried. It is significant that none of these girls would revolt against their parents. The influence of family is very high on their choice of the husband.

The influence of family is again 100 % in the case of girls coming from radical families. None of these girls would submit to the parents' wishes. They would revolt against them and marry the person of their choice. The families are radical and the girls also prefer radical steps to submission.

Girls whose families have a progressive outlook, would not generally revolt against their parents. They choose either to submit completely to the parents' wishes or partially by not marrying against their will but also retaining their individuality by remaining unmarried. Family influence on their this outlook is also evident from another psychological factor the emotional stability and the absence of conflict among these girls who come from progressive families. None of them wants to commit suicide or run away.

(F) Family Influence on the Form of Marriage

S. No.	Parents' family	Frequency	Preferable form of marriage Religious Traditional style	Religious Reform Style	Civil marriage	Total
1.	Very Orthodox	15	15	-	-	15
2.	Progressive in outlook	170	10	155	5	170
3.	Radical	15	-	-	15	15
TOTAL		200	25	155	20	200

The ideological influence of family on the ceremonial form of marriage is very great. It is 100% in the cases of those girls who come from either orthodox or radical families. The former prefer traditionally religious marriages and the latter civil marriages.

91-17 % girls have ~~xxx~~ families with progressive outlook and they prefer marriages performed in a religious but ref-orm style.

The ideology of the family influences the views of the educated girls on the ceremonial form of marriage.

Thus family and parental influence is one of the important factors which shapes the views of educated girls today on some aspects of marriage, like - the type of family, economic status of the husband, temperament of the husband, mode of selection of the husband, emotional stability in case of disagreement with parents, and the ceremonial form of marriage.

But there are other factors also which influence their direction of thinking regarding other aspects of marriage. What are these factors ?

The first factor is the democratic atmosphere and the loosening of hold of religion on the present generation. More and more girls today desire to have an active voice in the choice of their life-mate. They either want to select their husband or to be consulted in the case of choice by the parents.

Secondly, they wish to retain their individuality even after marriage. The husband should not dominate over the

wife but it should be an equal partnership based on mutual adjustment. Social freedom to both is desirable but it should again be based on mutual love, trust and respect.

The direction of thinking of modern young educated girls regarding marriage clearly indicates ^{desire} for companionship in marriage rather than for economic, security or social position or for biological purposes alone. The marriage is to be undertaken from the psychological consideration - that is, because it gives goal and purpose to life. Ernest W. Burgess, an authority on family matters in his investigation : " What the Family faces in the light of a study of 1,000 couples ", came to the conclusion that the thing most of the 1,000 engaged couples looked for in marriage, was companionship, and ~~the~~ a mutually satisfying relationship.

Another major change in the direction of thinking of the modern girls is in respect of adjustment. The old idea of adjustment as reconciliation of women to their status is fast changing. Adjustment is not reconciliation to one's lot but understanding of each other's point of view. Marital relations are to be based on freedom to both parties and not on dominance of the one over the other. Mutual trust and understanding are the key factors in marital happiness.

The important factors in choosing the husband also indicate the change in the attitude of the girls towards marriage. it is no longer wealth, complexion or handsomeness which are important but character, education, love, age and health that decide their choice of the life-mate.

There is a close connection between the reasons for taking higher education and the important consideration for marriage for them. Both bring happiness by fulfilling a purpose and developing an individual's personality.

The girls today want to select their life-mate or expect parents to seek their consent in the choice of the person. The aim of marriage is happiness which is possible through mutual understanding which in its turn can be possible through co-education at all levels. The girls, therefore, feel, co-education is necessary at all levels. Selection based on a better understanding of both the partners will certainly ensure happiness in marital life.

Marriage is not a biological necessity, it is more of a psychological consideration. This view of the educated girls is collaborated by their views on the sexual urge, and the number of children they would like to have. They prefer a normal sexual urge in the husband. Mere animal indulgence is not desired and neither is sex-starvation. The psychological factor which is responsible for shaping this view of the girls is that of neither indulgence in nor repression of the natural forces.

The general trend is having fewer children, preferably two to three. The socio-economic conditions today are to a great extent responsible for this trend of thought. Majority of the girls prefer husbands from middle class, who cannot afford the luxury of having more children for obvious reasons of their limited sources in rearing them up. The growing realisation of the necessity of a proper family planning also marks a major change

in the attitude of girls towards marriage. If marriages are based on mutual understanding and not only on biological purposes continence and not the use of contraceptives will be the proper desirable method of family planning.

The necessity of knowledge on sex matters is being realised by the educated girls of today. Sex plays a great part in understanding each other in married life and as such a scientific and adequate knowledge of it is absolutely necessary. This is again a modern trend of thinking among the girls.

Though the traditional force of religious sanctity of marriage still persists in our society, it is significant that dissolubility of marriage is regarded by a large number of girls as desirable under genuinely adverse conditions like cruelty and disharmony. Here again, an important factor operating behind this changing outlook is the growing sense of individuality and respect for one's own person. Reconciliation is thus being gradually replaced by human considerations in marriage. This again points towards the desirability of compatibility of temperament and objectives as an important factor in choosing the husband.

Marital relations are to be based on freedom to both the parties. This trend indicates a radical change in the attitude of the educated girls. Marriage is to be based no longer on subjugation of woman but on freedom of movement in society. In the life partnership, both the partners should have equality of status and freedom.

There is a close relationship between education and

Education is being pursued by them because it brings happiness in life. They are taking higher education not to secure good jobs but to make their marital life happy by being good wives and mothers, carrying out the heavy responsibilities of home in a more efficient manner, not employing servants but by their own efforts.

Thus, the educated girls of today are gradually developing an insight, into the factors that are responsible for happiness in marriage. Though the force of tradition is still visible, the increasing sense of individuality is bound to deteriorate it (still) further. The views of the girls are balance on the various aspects of marriage and the superficial factors are being replaced by a deeper insight into the problems connected with marital life.

CHAPTER VI

MAIN CONCLUSIONS

Parental and family influence plays an important part in determining the attitude of the educated girls towards marriage - specially aspects like, type of family preferred, economic status and temperament of the husband, ceremonial form of marriage, and mode of selection of the husband.

There is a gradual development of insight into the many factors responsible for happiness in marriage, among the educated girls.

There is a close relationship between education and their outlook towards marriage. The change in their outlook is clearly indicated by their conception of adjustment as mutual understanding and not reconciliation.

SUGGESTIONS

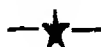
1. Further research should be done on this problem, by selecting a ^{more adequate} wider-random sample of educated girls.
2. A comparative study of educated and uneducated girls and their views on marriage should be made.
3. Interview should be used along with questionnaire.
4. Aspects like re-marriage, widow-marriage should be included in further research on marriage.

National Institute of Education Library & Documentation Unit (N.C.E.R.T.)

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QUESTIONNAIRE



From :-

G Sheoramwar, M. A. B. T.
M. Ed. Student
RAIPUR, (M. P.)

Dear Friend,

As a part fulfilment of my Master of Education Course, I have selected a problem on the "Attitude of Educated Girls Towards Marriage." In order to collect information for my investigation, I am enclosing a questionnaire here with. You are requested to answer to all the items in the questionnaire; please be frank.

I may assure you that your answers will be kept Strictly Confidential. The data Collected will be used only for research analysis and for no other purpose.

I shall be highly grateful to you for your valued Cooperation and Sincerity.

Thank you,

Dated
Raipur the 20 December 1961

Yours Sincerely,
G. SHEORAMWAR

- | | | |
|--|---|-------|
| | 3. Selection by self with parents' approval | () |
| | 4. Choice by parent with your consent. | () |
| 8. Which form of marriage would you prefer ? | 1. Religious—Traditional style | () |
| | 2. Religious—Re form style | () |
| | 3. Civil | () |
| 9. In the matter of deciding about the problems of home would you prefer a husband :- | 1. Who takes decisions on all matters himself | () |
| | 2. Who will let you decide on all important matters concerning you | () |
| | 3. Who is likely to offer sound advice whenever you are in difficulty | () |
| | 4. Who is totally indifferent to what you decide to do | () |
| 10. What according to you should be the Five most important factors in choosing a husband, out of the following. Please rank 1, 2, 3, 4, 5 in order of importance. | 1. Age | () |
| | 2. Education | () |
| | 3. Job | () |
| | 4. Family status | () |
| | 5. Wealth | () |
| | 6. Handsomeness | () |
| | 7. Complexion | () |
| | 8. Character | () |
| | 9. Health | () |
| | 10. Your love for him | () |
| 11. Why are you taking higher education ? Because | 1. It helps in getting better jobs. | () |
| | 2. It makes for better marriage chances. | () |
| | 3. It brings happiness. | () |
| 12. In your opinion, Co-education is :- | 1. Necessary at all levels | () |
| | 2. Not necessary | () |
| | 3. Desirable at the university level only | () |
| 13. Should your husband be :- | 1. More educated than you | () |
| | 2. Less „ „ „ | () |
| | 3. Equally „ with „ | () |
| 14. Which occupation do you prefer your husband to take ? | 1. Professional | () |
| | 2. Business | () |
| | 3. Technical | () |

15. What economic status of your husband do you prefer ?
1. Upper class ()
 2. Middle class ()
 3. Economic status no consideration ()
16. Would you prefer your marriage
1. Within the caste ()
 2. caste no consideration ()
 3. Within the same religion ()
 4. Within the Indian Nationality ()
17. If you are placed in a situation where parents do not agree with your marriage with the desired person, what steps are you prepared to take ?
1. Respect the wishes of the parents ()
 2. Revolt against the parents ()
 3. Decide to remain unmarried for ever ()
 4. Commit suicide ()
 5. Run away from home ()
18. In case you want to continue your education after marriage, what steps do you think would be proper to take ?
1. It is possible if you insist sufficiently ()
 2. It is not possible though desirable ()
 3. It is not desirable because of other more important responsibilities ()
19. Which, in your opinion is the most important function of a woman ?
1. To be a good wife ()
 2. To be a good mother ()
 3. To develop her own talents ()
 4. To do service to society ()
- What would be your outlook to the following household duties ?
- | Duties | Outlook |
|----------------------|--|
| (a) Cooking | 1. Would like to do it yourself () |
| (b) Keeping accounts | 2. Would rather entrust it to husband () |
| (c) Laundry | 3. Would leave it to other members in the family () |
| (d) Care of children | 4. Would employ servants () |
21. If there is a disagreement between you and your husband, how will you solve the problem ?
1. Try to understand his view point ()
 2. Insist on your own point ()
 3. Submit to his point for the time being ()

